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did not prevent the conflict. In thus controverting the general proposition in question, it should be remembered that this was a contest begun on the one side on behalf of slavery and carried on by the other with the determination finally reached, that it should be abolished.

In this struggle every peaceful influence had been swept away by the passionate adherence on the part of the South to their unfortunate institution and thus the good offices of free trade were nullified.

Free trade alone cannot of course prevent war but that it works powerfully for the maintenance of peace cannot be questioned.

The Wilson Bill or a similar measure now preparing will exercise a kindred beneficent influence throughout the world, but we are not likely to stop here. Our commerce is destined in the course of time to be as free to all the nations of the world as the steadily improving means of transportation can make it. In its wake, peace should follow.

B. S.

February 28, 1894.

### TRUE AMERICANISM.

There is a great deal of good sense, said and hinted at, in the letter recently sent by Mr. Roosevelt, of the United States Civil Service Commission, to the *American Citizen*, a paper published in opposition to the A. P. A. There are certain evils of a very grave character coming from abroad which we should strenuously guard against in the right way, but the Shiboleth, "America for Americans", in the way in which it is often uttered, is as unpatriotic and as un-American as it is selfish and un-Christian.

Here is the letter:

*To the Editor of the American Citizen* — Sir: I have been much interested in two or three of your editorials that have been sent to me, notably in that wherein you oppose the division of the school fund. It gives me pleasure to write a word in hearty commendation of the spirit of true Americanism. True Americanism is as absolutely alien to Know-Nothingism, on the one hand, as it is to every form of foreignism on the other.

Every foreigner who comes to this country is in honor bound to become an American citizen pure and simple, without any qualification. He has no business to bring into our American political life the questions of European politics, and especially the religious and race rivalries of Europe. He is bound not to act as an Irishman or German, Englishman or Scandinavian, but purely as an American. It is an outrage that any one of our political conventions should insert into the party platform planks to catch any division of the foreign vote, because it is an outrage that there should be any division of our voters who cast their votes as foreigners. We have nothing to do in our political platform with the rivalry between Germany and France, with the question of home rule for Ireland, or of union for the British empire; all we are concerned with are the questions of American politics, and we have the right to demand that every American voter should vote purely with reference to these questions. But if the foreign-born citizen who comes over here honestly and in good faith fills the duties of American citizenship and acts as an American pure and simple, it is most emphatically an outrage to discriminate against him

in any way because of his birth-place or his creed. I have had the honor of knowing a number of gentlemen who have been to Congress from the Northwest during the past few years, and among the very stoutest Americans of them all I could name certain congressmen who happened to be born in Germany, in Sweden or in Norway. In the same way, during my term of service in the New York Legislature, when I came to select the most important committee with which I have had to work, and when I had to choose my four colleagues, purely from considerations affecting the public service, I found that no less than three of them were Irish by birth or descent.

It is always a pleasure to me to say anything I can on behalf of straight Americanism in any form.

Yours truly,

THEODORE ROOSEVELT.

### MANIFESTO OF THE LOMBARD PEACE UNION.

At the time of the recent troubles in Sicily the Lombard Peace Union addressed to the people of Italy the following manifesto, which has in it the ring of a genuine love of the people and of the purest sort of patriotism:

"To the Italians:

"Most grave events, threats of greater evils, have recently saddened and are saddening the country; great institutions of credit ruined, others in peril; the revenue of the State exhausted, and the national economy powerless to improve it; rebellious famine in Sicily and in the Polesine; a fratricidal war threatening every moment and even invoked by some senseless people, just as, in a fit of despair, death is invoked.

"Italy, raised up as it were the pledge of peace and of civilization in the community of nations and as it were a promise of redemption to the common people still burdened by the remnants of feudalism, has failed to accomplish its proper mission. In order to follow the mirage of ancient military glory, it has squandered all the resources of the country in the foolish rivalry which the European governments are keeping up in multiplying the instruments of war.

"For want of means, it has become impossible to aid the needy classes; thus while the life-blood is drawn from the national industries by the heavy imposts, the condition of the laboring men is becoming harder and harder. And when the wretched inhabitants of Sicily, to whom Garibaldi had promised helpful economic reforms, were driven by despair to revolt, with anguish we had to see them repressed without a thought being given to removing the causes by efficient remedies.

"Hence, we cannot help feeling interested in the matter, we who at times of great emergency have raised our voice not to excite hatred but to produce concord. In the sadness of the present hour the members of our Society can not refrain from calling attention to the fact that the prime cause of the national economic depression and of the failure to relieve the condition of labor is the enormous military expenses; that the tension in international relations is due above all to the provoking attitude of the nations in arms and to the continuance of old prejudices, fostered by many rulers rather than combatted; that the deeds of violence, the incendiarism, the scenes of blood, the cruelties of every sort are the natural

fruit of the condition created by the old international life, in which force is given that devotion which should be rendered alone to right and justice.

"We appeal to all lovers of progress that they may unite in preventing new disasters from coming to Italy. Let the people demand that their sacrifices of money may not be spent in maintaining overgrown armaments which endanger their security rather than guarantee it. Let them rise above petty selfishness and strive ardently for the solidarity of the great human family whose interests, needs and destinies are everywhere the same.

"For the salvation of the country, for the good of all, for the cause of justice and humanity, we raise again our old cry: 'War against war!'"

### MILITARY CHARACTER OF THE BOYS' BRIGADE.

BY JOSIAH W. LEEDS.

Many of the promoters of the Boys' Brigade in the churches have been manifestly loth to concede the military character of the movement. They would have its opponents to believe that while military terms are used they do not mean war any more than do the terms of the soldiers' vocabulary that may be found in numerous places in the New Testament. But their application in connection with the Brigade or the Epworth Guards is not religiously limited as it is in the Salvation Army, whose General Booth explicitly declares: "My mission is peace on earth;—peace in the minds, in the bosoms, in the families. I want to see real and lasting brotherhood, a brotherhood something more than a name, a reality." Indeed it has been one of the most cheering accompaniments to me of this "Army" movement, that its members or "recruits" have all over the globe and in so many instances endured reproaches and blows without replying in the like carnal manner.

In the *ADVOCATE* of last month an extract is given from an article by W. S. Harwood in the *Independent*, by which it appears that the equipment of the Brigade for the churches is that of the "Regular Army," that "the tactics of the infantry of the United States is used, and all the proceedings are conducted in the atmosphere of the regular army." That such is the true state of the case I have had occasion repeatedly to show of late from other sources. But in the *Public Ledger*, of Philadelphia, of only two or three days ago, there appeared an extended article upon the origin and the purposes of the movement, in which there is given in detail the character of the drill, as being conducted under the Regular Army Drill Regulations, the uniforms, belts, guns, cartridge box "and a copy of the New Testament inside." In another part of the same paper there is given the following account of a Demonstration by the First Pennsylvania Battalion of the Boys' Brigade:

"At the armory of Battery A, National Guards of Pennsylvania, last evening, a Boys' Brigade demonstration was given by the First Pennsylvania Battalion as guests of the Fourth Philadelphia Company. There was a very large attendance, and the addresses and exercises aroused much enthusiasm. After prayer and the singing of hymns, bugle calls by the bugler of Keystone Battery A summoned the several companies for their exercises. There was a foot drill by the Epiphany Cadets, Captain W. D. McCaus-

land; manual of arms and musical dumbbell drill by the Second Philadelphia Company, Captain (Rev.) Llewellyn Caley; setting up exercises by the First West Philadelphia Company, Captain E. A. Bentley; bayonet drill by the Third Philadelphia Company, Captain (Rev.) C. C. Walker; gun drill by Battery A, and a grand military review. An address was delivered by Rev. L. Caley and a regulation flag was presented to the Epiphany Cadets by Mr. William G. Bailey, of the firm of John T. Bailey & Sons. The battalion then sang 'My Country, 'tis of Thee,' and the usual closing exercises were held. The Epiphany Cadets are connected with Epiphany Baptist Church, Chestnut and Thirty-sixth streets, and form the Fourth Philadelphia Company of the Boys' Brigade."

Just how the religious element may have dove-tailed into the military features of these exercises in the National Guards Armory, I am unable to say. It is to be hoped that the *bayonet drill*, which was led by the rector of Zion Protestant Episcopal church will never have occasion to follow the catechism of the Russian general, Suwarrow, with its blood-curdling instructions for the guidance of a good soldier; neither, on the other hand, would one desire to see the church brigade soldier whip his copy of the New Testament out of the cartridge box and pin down upon the floor, with his bayonet, Christ's sermon on the Mount, and tear into tatters what is therein said of the meek, the merciful, the peacemakers, the non-resisters of evil, the lovers of one's enemies. Yet I do believe that there will be found little entrance for peace literature in those churches where the brigade has found entrance. The ways of Zion will mourn because of this thing.

### SOUTH AMERICA.

BY EDWARD EVERETT HALE.

The felicitations on the gathering of the Pan-American Congress, and the hopes which sanguine people had indulged of a real union of this continent, were sadly broken before a year had gone by. Our little unpleasantness with Chile seemed to show that there are always opportunities open for people with chips on their shoulders. They showed more than ever the need of a Permanent Tribunal of Jurisprudence, before which should be placed, as a matter of course, what was to be done and what was not to be done when some sailors were attacked in the streets of a commercial city. It showed that such an incident as this ought not to be treated with the dignity and with the wretchedness as well, which belongs to war.

The Brazilian civil war is another jar on the minds of people who had hoped that, whatever Europe did, we might maintain peace here. Such persons ought to remember, however, that civil wars have taken place in countries which were not of Latin blood; and however we may regret that different provinces in Brazil do not agree with each other, however we may regret that a new republic does not stand very firm at the beginning, we must own that there is nothing in the civil war in Brazil which makes a real concord of the American nations, as such, with each other, any more difficult. Indeed, if there were a Permanent Tribunal of Jurisprudence, always to be in session, before which the different parties in Brazil could have brought their rights and their wrongs, it is more than likely that they would have done so, and we should have been spared the spectacle, which we now see, of the collision between men of the same blood and the same religion.—*Boston Commonwealth*.